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chroniclers derived much of their material, as Mr. Kingsford points out in detail in his introduction. He also indicates the method by which the old chronicles of London reached their present form, and shows that the main sources from which they were derived were private or official letters and civic or public documents. Moreover, he gives a detailed account of the contents of the chronicles which he edits, indicating the additions which they make to our knowledge of English history, especially in the fifteenth century.

The Vitellius Chronicle (1216-1509) is particularly interesting. Its value as one of the best contemporary sources for the study of the reign of Henry VII. has been recognized by Dr. Busch and other authorities. The accounts of the Cornish rising and of Perkin Warbeck are among the fullest that have come down to us. Under the year 1498 (p. 224) there is a passage concerning John Cabot, "a Straunger Venisian", which furnishes important evidence for the English discoveries in North America (see pp. 327-330).

Mr. Kingsford deserves much praise for the scholarly work displayed in this volume, which is provided with ample notes, a useful glossary, and a good index.

CHARLES GROSS.

*Weltgeschichte seit der Völkerwanderung.* Von THEODOR LINDNER, Professor an der Universität Halle. Vierter Band. *Der Stillstand des Orients und das Aufsteigen Europas: Die deutsche Reformation.* (Stuttgart and Berlin: J. G. Cotta'sche Buchhandlung Nachfolger. 1905. Pp. x, 473.)

WHEN a scholar of forty years' experience in critical investigation writes a *Weltgeschichte* which is avowedly an empirical interpretation of history, the event is not without significance in view of the widespread tendency to regard minute criticism as the only worthy task of the historian. In order to show how the volume under review illustrates the method and principles which underlie the whole work, it is necessary to go back to the preliminary volume, entitled *Geschichtsphilosophie*, for a brief summary of these principles.

History is the account of the development of human groups. This development results from the action of the opposite tendencies of change and persistence, which are never equal, so that there is always some movement. Natural and historical conditions and need are the underlying causes of these tendencies; and in them economic life, intellectual activity, and the state have about equal weight. Need, which is psychic as well as economic, is the force which leads to change. It gives rise to ideas, which are simply thoughts directed to the satisfaction of needs. The idea begins with the individual, not with the group; but it is effective only when taken up by a large number of men. The group is the element which makes for persistence. In it are felt the needs which give rise to the ideas. Great individuals may, with some truth, be said

to be the product of conditions; they are not indispensable, although they accomplish much when they are present.

Volumes three to five of the history are concerned with the period of transition from medieval to modern times; the fourth carries the narrative from the early fifteenth to about the middle of the sixteenth century. Its first and second books are devoted to political and constitutional history. The fall of the Eastern Empire, the rise of Turkey, and the history of each of the European states are described in turn. The third, fourth, and fifth books take up economic and social history—chiefly that of Germany, humanism and Renaissance in Italy, humanism and intellectual life in Germany, conditions in the church, the German Reformation, and the discoveries.

This arrangement hardly fulfils the promise of the author to show how each nation contributes to the history of the world; for it makes it difficult to trace the interrelations of politics, economics, and intellectual life. The ends of synthesis would be better served by a unified treatment of the whole history of a nation instead of separating its political and economic history from its economic and intellectual. Such a division of material would show more effectively, for instance, that states and politics do not determine great lines of development but rather are determined by them, a principle that is illustrated by the fact that the political conditions of Europe in the fifteenth century gave no promise of her coming conquest of the world, which was due to her civilization (pp. 53, 234).

The treatment of humanism brings out very clearly the author's interpretation of the period of transition. In Italy humanism developed from the thirteenth century on; we find the church less influential, the cities rich, and a general joy in the world (p. 268). These conditions produced humanism and not vice versa. Neither did humanism create the individual; for the individual existed in the Middle Ages as he always has existed. He now merely obtained better means of expressing his individuality; and the classics furnished the best models for doing this (pp. 269–270). Complete enlightenment was not attained before the middle of the seventeenth century. Not the whole people but only the learned were affected for some time (p. 279). There is always danger of assuming too general a penetration of great movements; the most we can say is: "Im ganzen ging die Welt ihren Weg weiter" (p. 235). The period produced great works of art; but the development was not caused by humanism (pp. 283–284). The economic basis of civilization is stated, in one case, in a rather radical and startling fashion. Literature paid better in money and honors than in the Middle Ages, so that there was more incentive to literary effort (p. 274). In Germany the humanistic movement brought literary and historical criticism, and led back to the sources (p. 281). This was its contribution to the Reformation, which it aided but did not create. The discoveries were due to the feeling of need—intellectual as well as economic—for a wider

knowledge and command of the earth. Earlier discoveries of America were not effective because Europe was not ready for them, *i. e.*, did not feel any need (pp. 407-408).

The preliminary investigations for the history have evidently been thorough, the material has been well thought out, and then set down in a clear, succinct narrative. As the fourth volume comes in the period to which the author has confined his earlier critical investigation, it is likely to prove one of the most useful of the nine. The principles of method and interpretation which are advanced are interesting and suggestive; and scholars may certainly be glad that the author ventured to write "another *Weltgeschichte*".

ASA CURRIER TILTON.

*A History of the Inquisition of Spain.* By HENRY CHARLES LEA, LL.D. In four volumes. Volume I. (New York: The Macmillan Company; London: Macmillan and Company. 1906. Pp. xii, 620.)

It is now nearly twenty years since late in 1887 Mr. Lea gave to the press his great *History of the Inquisition of the Middle Ages*. An institution whose history had for centuries been obscured by vituperation and apology had at last found scholarly treatment; and the work met a welcome from the world of scholars such as has greeted no other product of American historical research. The verdict has not been changed by the riper study of the last two decades. Within the last half-dozen years the book has been honored by translation into French, with an introduction by Paul Fredericq, the most fruitful European student of the Inquisition; and at this moment a German edition is in process of publication at the hands of Joseph Hansen, the foremost German scholar in this field of study.

But his *History of the Inquisition of the Middle Ages* was only the lesser half of the great task which Mr. Lea had marked out for himself. For the second portion, too, as we learned from the introduction to that work, he had made large collections of material, and through it he hoped "in due time to continue the history to the end". Perhaps the best testimony to the fundamental quality of the American historian's studies is the fact that throughout these twenty years, eager as has been the research in neighboring fields, there has been no serious invasion of that territory which he was understood thus to have reserved for himself. The Belgian Fredericq has indeed been giving us volume after volume on the Inquisition's activity in the Netherlandish domains of the princes who were also the rulers of Spain; the Italian Amabile has illumined its work in their Neapolitan realm; the Spanish-American Medina has added to his history of the Peruvian Inquisition a similar study of the Chilean and in these last days one of the Mexican as well; the German Schäfer has even invaded the Spanish peninsula itself and published a considerable body of the Inquisition's records relative to its